THEOSOPHY

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Races —

Theosophy teaches that perfect, absolute justice *reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced.*

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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THE THEOSOPHY COMPANY

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AUM

Nothing is commenced or ended. Everything is transformed. Life and death are only modes of transformation which rule the vital molecule from plant up to Brahma himself.
—*Atharva Veda*

THEOSOPHY

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THE BASIS OF BROTHERHOOD

HISTORY is a part of self-knowledge for the reason that our present being is the child of an unfolding past, the outcome of an unending succession of cycles of involution and evolution. We study history, then, in order to know ourselves. The law of manifested reality is given in *The Secret Doctrine:*

> The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. (I, 37.)

The story of man's transformations is inextricably involved in the history of the world—of the solar system and cosmos—so that the book provided for our instruction begins with the genesis of worlds. Yet worlds are but the habitations of consciousness, and their genesis, therefore, is a part of the story of human life. It follows that no part of the account of cosmic evolution is alien to man, as soon becomes evident from our studies. "It is all," as the *Ocean* puts it, "for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious godhood."

The evolution of worlds has no other purpose than the development of a focus making possible conscious activity and growth on the planes of manifested existence. External evolution develops the forms, and internal evolution proceeds through use of the forms for the purposes for which they were evolved. During this

process, the forms themselves are elevated and transformed, bringing fulfillment for all of life. This is briefly described in the first volume of *The Secret Doctrine:*

> Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter —endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception. . . . (I, 175.)

Study, therefore, is an exercise in self-perception. It is an effort to understand and recognize the states of matter and consciousness in which we are presently engaged, and by this means to learn to make better use of them. It is the overcoming of ignorance. We know, of course, that the flowering of study does not come until ideas have been translated into attitudes, and the attitudes result in action—action which, in its perfected form, becomes spontaneous.

At present, as our text says, "we are in the *manasa* period" of our development, which means that a large part of that development requires the understanding of the mind and how it works. The mind is both the subject and object of our study; put in another way, the mind is the agent and field of the eternal dialogue of self with self. It is the interchange between Arjuna and Krishna, in which now Arjuna speaks, and now Krishna; or, as the Kabalists say, Ain-Soph talking to Ain-Soph. For one familiar with the whole gamut of human evolution, who knows the characteristics of all the planes and states to be traversed by the collectivity of incarnated egos, simply listening to what a man says, or what a culture reveals, concerning the nature of the world would be sufficient to locate that man or culture on the ladder of being. So it is, we may think, that the Teachers of Theosophy embody in the works provided for our study the ideas needed for further human development. Mr. Judge wrote in "Synthesis of Occult Science":

> The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of*

> *cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to over look the broad synthesis and so miss the philosophy of the Secret Doctrine.

Well, what is wrong with "analysis"? In itself, nothing. Analysis represents one aspect of the quest for knowledge, and all knowlede is ultimately self-knowledge. To give analysis its due, we might say that it is by means of knowledge of particulars, of the parts of things, that we finally acquire a realizing sense of what it means to be involved in the endlessly diverse experiences of manifested existence. Analysis is the intellectual mode of incarnation in matter. It is a way of taking cognizance of the graded separations or manifestations of matter. But if it is never asked *why* intelligence should be embodied in matter, compelled to experience its differentiated conditions, suffer confinement by its limitations, and obliged to study its modes of action in order to maintain life, then analysis becomes the designer of prisons for the mind. Apart from practical considerations, the sole purpose of analysis is to bring intimate awareness of how wholes are concealed during the processes of separative existence, and how they are once again realized through recognition of the *meaning* behind all the complex interrelations of the parts.

Wholes or selves are enriched by the fruit of analysis, but only as the analysis is pursued in the light of the whole.

The deeper consciousness is thrust into the veils and opacities of material existence, the greater the temptation to limit study to analysis alone. This is what is meant by Materialism. In effect, Materialism is the doctrine that knowledge—the only possible knowledge—is obtained by careful examination and definition of parts. Since matter is evident to us only in its parts, reality is held to be material. Since matter does not think, but only exhibits motion—and motion, moreover, derived from external forces—all causation is held to be physical. In modern times, of course, the "physical" is regarded as having great subtlety, but physical it remains, for the hypotheses of the science of our day allow no intrusion of mind (or spirit) as a causal factor behind the phenomena of material existence.

This loyalty to analysis has several explanations, not the least of which is the distortion of the idea of "spiritual" causation by the religions of the West. Fidelity to observation, an innate quality of awakened minds, became impossible or meaningless under the conditions of traditional religious belief and explanation. Galileo long ago pointed this out, and the subsequent insistence by scientists on "objectivity" was a natural consequence of egoic perception that there can be no human development, no progress in knowledge, without self-reliance. Another reason for devotion to analysis lies in the fact that parts are measurable. When a scientist measures something, he has the feeling of knowing something about it. But who, he will ask, can measure a thought? A final, simplistic explanation of the reliance on analysis is that it deals with things which are visible, or can be given symbolic visibility by statistical treatment or some similar means of technical synthesis. The requirement of objectivity supports the idea that the "real" world is being examined and to some extent understood.

These ideas and attitudes are the general intellectual inheritance of our century. They form the conscious or semi-conscious ground of assumption in the practice of all the sciences. They afford a certain protection—protection against easy belief and theological invention or extravagance—but at the same time they close the portals to philosophical understanding and ignore the realities which lie behind deep moral inspiration. It is for this reason that, in the present, some of the leaders in scientific inquiry are beginning to wonder if they have not paid too high a price for their hard-won knowledge of particulars. What, such investigators seem to be asking, if our analytical knowledge has been obtained at the cost of understanding the very meaning of our lives?

This is not the first time such questions have been raised, but the difference between the questioning of today and that of a century ago is that in the present fresh inquiry is emerging within the mainstream of scientific inquiry. Drawing on the exceptional thinkers of her time, H.P.B. assembled in *The Secret Doctrine* (as she had previously done in *Isis Unveiled*) quotations revealing the intuitions expressed outside of both orthodox science and religion. One of these writers, G. F. Creuzer, wrote in a book on Egypt:

> We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, the *natural good sense and the upright judgment* of ancient peoples, quite foreign to our *entirely material* ideas upon celestial mech-

> anics and physical sciences . . . could not see in the stars and planets only that which we see: namely, simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; but they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of nature. . . . *This doctrine of spirits, so consistent and conformable to nature,* from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together. . . . (II, 369-70.)

Commenting, H.P.B. observed:

> It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the universe—of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling of its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only.

Today scientists are openly wondering about the part played by mind in the foundation of the universe.

One great question is bound to arise. While there is this talk of "consciousness" even among physicists, no one has suggested how any such subjective reality, certainly not measurable in any familiar sense, can be causally connected with the material world as scientists know and have studied it. Neither consciousness nor any of its attributes has spatial characteristics. Ideas are physically dimensionless and feelings are without weight or perceptible form. Indeed, they are not "things" at all, yet the fact remains that ideas have metaphysical structure, while feelings have notable impact and influence on our lives. How, then, are they related to the world of objective existence?

And what, of the vast accumulation of traditions concerning invisible beings, forces, and intelligences, should we regard as worthy of our attention? If we are about to change our views concerning the *meaning* of existence—indeed, to find premises that will support a general conception of meaning, taking the place of the wholesale denials of the past scientific outlook—how shall we distinguish between mere guesswork or fanciful speculation and a body of reliable assumption on which to build a fresh understanding of nature and life?

Such questions are inevitable. In sum they inquire after reliable safeguards to protect daring and experimental minds from the

confusions which stand as barriers before all the avenues of metaphysical or transcendental thinking. H.P.B. was well aware of the legitimacy of such apprehensions. Anticipating them in *The Secret Doctrine,* she asked, Do we then believe in "supernatural" beings? and answered:

> We say, No. Occultism has never believed in anything, whether animate or inanimate, *outside* nature. Nor are we Cosmolators or Polytheists for believing in "Heavenly Man" and divine men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support us in this; the Wisdom of the Ancients and UNIVERSAL tradition. We reject, however, every groundless and baseless tradition, which, having outgrown strict allegory and symbolism, has found acceptance in exoteric creeds. But that which is preserved in *unanimous* traditions, only the wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; in races of ethereal, following *incorporeal, "Arupa,"* men, with form but no solid substance, giants who preceded us pigmies; in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.
>
> No, certainly not. We do not believe in the *supernatural* but only in the *superhuman,* or rather *interhuman,* intelligences. One may easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that: "The supernatural has become like the original sin, a blemish that every one seems ashamed of—even those most religious persons who refuse in our day to accept even a *minimum* of Bible miracles in all their crudeness," . . . But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its Spirit nor with the reality of facts in Nature. (II, 194.)

We have here full justification for pursuing study in the light of the objects of the Theosophical Movement. Only by distinguishing among past traditions those philosophical, moral, and metaphysical ideas which have survived all vicissitudes, and which are justly called *universal,* are we able to find the path to true psychological and historical discovery. Fortunately, we are helped in this task by the teachers of Theosophy, who have provided in their works—H.P.B.'s *Isis* and the *S.D.,* and Mr. Judge's translations of the *Gita* and Patanjali—superb examples of how to go about this search, and have also reduced the task to essentials. The Third Object is involved in the conception of beings of great

power—"interhuman" H.P.B. calls them—since confirmation of such realities is hardly possible without discovering at least the germs of this potentiality within ourselves.

Finally, the First Object is the framework of all such inquiries into the nature of things, since investigation of non-physical reality is soon recognized as the study of the *unities* of life and nature, as distinguished from the things of the visible world, known and identified in terms of their separation and differences. How are unities measured? For all except high occultists, there is no other means than by the ethical and moral qualities which must attend perception of them.

Is the modern world ready for such a veritable revolution in the approach to learning and knowledge? Some, surely, are ready, or on the way to being ready. Despite all the indifference and backwardness that can be seen in the present, there is at the same time a strong and deepening current of inquiry into the pain and suffering of the world. Naturally enough, after centuries of study of the external world, the change has begun with a focus on the pain of the earth itself, where mounting evidence is revealing the extent of misapplied human powers. Vigorous reform movements are developing as a consequence. Meanwhile, in the sciences, various moral mysteries and dilemmas, once thought to have no significance for research, are beginning to attract the thought of at least some investigators. And on every hand are those who have determined to spend their lives defining and exemplifying what can fairly be called "cooperative work with nature."

What is the key to the discoveries most needed? The emphasis, in the passage quoted from page 194 of the second volume of *The Secret Doctrine,* is on *beings*— divine beings, ethereal beings, beings of vast capacity and knowledge who, in the distant past, were the Instructors of mankind. "Man-spirit proves God-spirit," H.P.B. had declared at the outset in *Isis Unveiled,* and the importance of this idea becomes clear when we consider the abstractness of such terms as "consciousness" and "spirit." The idea to be conveyed is that man is a fallen god, perhaps only a half-god, but nonetheless a god in the making.

The Western mind went from the anthropomorphism and crude personification of medieval religion to the physical generalizations of science, learning by this change, one may say, to think in the abstract, but only in terms of the abstractions of matter and mo-

tion, and these in time became almost exclusively mathematical. We are now on the road back. There is plainly a revival of idealism, but the defect of Western idealism, as H.P.B. pointed out, is that it shrinks from any implication of a substantial reality behind ideal conceptions of spirit and mind—reality in the form of intelligent *beings*. The Teachers of Theosophy, H.P.B. maintained from the first, are such Beings. They are identified on the first page of *Isis Unveiled* and are the subject of the first chapter of *The Ocean of Theosophy*. A wise and devoted follower of H.P.B. and Mr. Judge gave the reason for this emphasis:

> The real point of issue is *the divine nature in man*. The real basis of work is to impress this on the minds of those who come. In Theosophy we have this basis. A right philosophy is desperately needed by the world. Without this, strength and special faculties are useless because they are misapplied. Theosophy is not merely words. It is Life, and this includes all things in life and all the planes of living. To have Brotherhood among the many, it is first necessary to realize brotherhood among the few, and the basis of brotherhood is the divinity inherent in all men.

TRUTH AT DIFFERENT LEVELS OF PERCEPTION

From the intellectual point of view, the truth explains; from a higher point of view, each one contains within himself, and actually *is* the Truth. The intellectual is microscopic; the other, vision itself. "The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane." It cannot be done by the intellect, although the intellect may put the house in order. Patanjali tells what the "hindrances" are; *Manas* has to get rid of these so that "the way of the Lord" who comes with Truth and Knowledge may be made clear. *He* is waiting, watching, working. "Behold I stand at the door and knock." Nothing withholds knowledge from us but the mode of operation of our lower mind. We can have no complaints, if we do not make it conform; but Theosophy, applied, leads us to Truth, which is ourself. Service is a great clarifier.

—ROBERT CROSBIE

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

VI

THE THIRD RACE (Continued)

WE have taken a bird's-eye view of the life-cycle of the Third Race: we must now study its evolution in fuller detail.

The Third Race divides itself naturally into three main groups, under which are classified the seven sub-races and their innumerable divisions. The first of these groups takes its rise in those spoken of last month as those into whom the "Lords of the Flame" "entered," ere yet the differentiation into sexes had come about. These, with the progeny produced by Kriyasakti—the "Sons of the Fire-Mist," or the "Sons of Will and Yoga"—make up the first and highest group. It is the men of this group who are alluded to in the traditions of every nation as "demigods," "heroes," and "rishis," &c. To this group belong "the seven Rishis" of the Hindu allegory (vol. ii, p. 78), the sons of Vasishta-Daksha. It includes Nirmanakayas from other Manvantaras, whom we see, "in all the Puranas, reappearing on this globe, in the *third Manvantara,* as Kings, Rishis, and heroes" (vol. ii, p. 94). "They sacrificed themselves for the good and salvation of the Monads which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like though in appearance human, forms" (vol. ii, p. 94). These are "that third and holy race," consisting of those men who are spoken of as at the zenith of the race, who were "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth". . . . "The chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these men of the Third" (vol. ii, pp. 171, 172). This group is said to have inhabited "an island, which for its unparalleled beauty had no rival in the world. . . . This word, which is no word, has travelled once round the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all

NOTE.—This article is part of a series reprinted from volumes 6 and 7 of *Lucifer*. The replies to the questions from readers, which follow this installment, are almost certainly by H.P.B.

the Sacerdotal Colleges were aware of the existence of this island; but 'the word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. . . . There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions" (vol. ii, p. 220).

Over against this loftiest group of the Third Race comes the lowest group, that of the "mindless," sometimes spoken of as "the eighth race," because it went so far astray from the field of humanity, "the animal man" (vol. i, p. 650). We spoke of these on p. 411 of last month's LUCIFER, and we need only note in this connexion that the semi-human group was reinforced by later crossings of Lemurians and Atlanteans with these semi-human tribes, and that Esoteric Ethnology ascribes this origin for Tasmanians, Australians, Andaman Islanders, a hair-covered mountain tribe in China, the wild men of Borneo, the Veddahs of Ceylon, the Bushmen, Negritos, and some others (see vol. ii, pp. 195, 196, with the footnotes).

It is to this group, in some of its lowest ramifications, that the Secret Doctrine ascribes the origin of the anthropoids. "It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization which we have now learned to utilise in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids. In these red-haired and hair-covered monsters, the fruit of the unnatural connexion between men and animals, the 'Lords of Wisdom' did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later. The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean" (vol. ii, pp. 200, 201, and footnote). As this question of relationship between man and the ape is one on which Esoteric and Exoteric Science seem to come sharply into conflict,

it may be well to delay on it for a moment. And first we must point out that no scientist speaks of man as "descended from the ape." That is a popular misconception. Darwin and his followers allege that "man" and the apes are descended from a *common ancestor,* that man "is the co-descendant with other mammals of a common progenitor" ("Descent of Man," p. 607, ed. 1875). Against this general statement Esoteric Science has nothing to say, but—different as he was from the "man" of the present—Esoteric Science speaks of that common progenitor as "man," having in view the chief product evolved from him (see LUCIFER, p. 409). Speaking of man in the Third Round, "almost exactly repeated in the third Root-Race of the Fourth Round," a Mahatma describes him as in "the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual." In the last half "his gigantic stature decreases and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva" (vol. 1, pp. 188, 189). This "giant-ape" is the "common progenitor." Further, the Mahatma says: "The human fœtus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds), during the tentative efforts at plastic formation around the Monad by senseless, because imperfect matter, in her blind wanderings. In the present age the physical embryo is a plant, a reptile, an animal, before it finally becomes man" (vol. 1, p. 184). On the details of the evolution there is clashing enough between the Eastern and the Western teachings; but as all the details are confessedly matter of hypothesis in the West, as the leading evolutionists are at issue about them, and as new theories are being constantly put forward, the West cannot claim to dogmatise here over the East. All that Western Science lays down as essential, in order to explain undeniable facts, is *the unity of origin of all mammals:* all else is admittedly doubtful. The Eastern Science lays down the same postulate, and also traces, as it alleges with full knowledge, the details of the further evolution. And those who note how in point after point Western Science is approaching doctrines long taught by the Esoteric, will be content to possess their souls in patience amid the clash of warring tongues, waiting until fuller knowledge has brought about greater harmony. The fundamental difference between the Esoteric and the Exoteric Science is not on the physical but on the mental evolution of man. They may join hands on the giant-ape form, and the cunning

of the common progenitor: but to the Esotericist the mind is an informing principle; to the Scientist it is but a product of the brain. "Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the 'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute 'Unknowable' " (vol. ii, p. 278).

The remaining group, consisting of "the last sub-races of the Third Root-Race" (vol. ii. p. 765), is midway between the highest and the lowest, and, as the stock of our humanity, is of special interest to us. They were the "ancestors of the Atlanteans, . . . ape-like, intellectually senseless giants" (vol. i, p. 191), whose very senselessness made possible such an off-shoot as the third group, and who were rescued from general degradation by their endowment with Manas. These were the first sexual, physical men, the date of whose appearance on our globe is put by the Esoteric Chronology 18,000,000 years ago. They are the root of our physical Humanity, of which the Fourth Race, the Atlantean, may be regarded as the trunk. Physical changes in the globe accompanied the changes in man, and the period of warfare began. Differentiation into sex meant struggle in lieu of harmony, and all physical nature sympathised in the altered conditions.

The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers. The Nirmanakayas of the Nagas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened. Divine kings descended and taught men sciences and arts, for man could live no longer in the first land, which had turned into a white frozen corpse (vol. ii, p. 201).

It was under the guidance of this Highest Group of the Third Race that the later Third, or Lemurians, developed their civilization. They, "under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built many hundred thousands of years had passed. Yet, we find the

Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows therefore no wonder on learning that the stone relics, found on the small piece of land called Eastern Island by Captain Cook, are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru," and that they are in the "Cyclopean style" (vol. ii, p. 317). Thus civilization slowly grew up among the Lemurians; some, we are told, led a "nomadic and patriarchal life," some builded cities and progressed in the arts and sciences; Easter Island belonged to "the earliest civilisation of the Third Race," and the strange statues there felt the touch of Lemurian hands. It is interesting to note that, approaching the subject from an entirely distinct point of view, Hæckel places primitive man in Lemuria: "Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean" ("The Pedigree of Man," p. 73, Eng. Trans., 1883).

It is to the Lemurians that must be referred the many traditions of the "one-eyed Cyclopes"; the "one eye" is the Wisdom Eye, the Third Eye, the Eye of Siva, which was in full activity at that period of human history, the two front eyes being fully developed only at the beginning of the Fourth Race (see vol. ii, p. 769). The mythological three Cyclopes, sons of Heaven and Earth, are the last three sub-races of the Third Race.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well-defined and marked classes, the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. As the decay of the race proceeded, the division became more and more marked, and simultaneously with the decay of the Third appeared the rising of the Fourth Race. Emerging from the ocean westwards and northwards were the beginnings of a new continent, the Atlantis of the coming Race, and as the Northern Lemurians spread westwards the first sub-race of the Fourth, the Lemuro-Atlanteans, were gradually evolved and spread from the Atlantic portion of Lemuria over the new

land; losing, as time went on, the characteristics of the parent stock, and developing the pure Atlantean type. "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and became ultimately the true home of the great Race known as the Atlantean" (vol. ii. pp. 333, 334).

Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. Meanwhile vast seismic changes were in progress: the continent of Lemuria had broken up into smaller continents, and its immense extent "which once had reigned supreme over the Indian, Atlantic and Pacific Oceans now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it" (vol. ii, p. 327). Volcanic action was the chief feature in this destruction, volcanic fires breaking up the continent and causing vast chasms, into which rushed the sea, submerging the scathed and ruined land. There can be no doubt that the traditions of a universal deluge found in the islands of Polynesia—the mountain tops of the highest Lemurian ranges—have their origin in these gigantic cataclysms, which separated these islands from the rest of the habitable world.[1] "The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka" (vol. ii, p. 332). Of this race there remained only the "animal men," a few scattered remnants that had escaped here and there, the Lemuro-Atlantean

[1] The more widely spread traditions found elsewhere—as in Mexico, India, Asia Minor, &c.—are traceable to the floods which destroyed Atlantis.

stock, and the Highest Group, that the earth-convulsions could not touch. The human stock, or seed, in the Hindu allegory, is saved by Vaivasvata Manu; "Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene), and it is during this deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shewn as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans" (vol. ii, p. 313).

This Vaivasvata Manu "figures as a generic character, under various circumstances and events" (vol. ii, p. 145), for he is "the primitive Root-Manu of our fourth human wave (the reader must always remember that Manu is not a man, but collective humanity)"; further, the name is applied as a racial term to the Root-Manu of the Fourth Root-Race, thus denoting one of the Minor Manus (vol. ii, p. 309). His varied appearances on the scene in Exoteric traditions and allegories need not therefore disturb the student.

TWO STUDENTS

QUESTIONS AND ANSWERS

Q. Are our Monads an emanation of the Holy Spirit? By that I mean the totality of Gods, who form the Absolute, the One.

A. We should avoid the term "Holy Spirit," because it conveys the idea of a Personal God. The Monads are sparks from the one Fire, the Universal Life (see LUCIFER, p. 138).

Q. The entities that collectively form Atma, Buddhi, Mahat, are they these Monads? Are our Higher Selves spiritual hierarchies, of whom we are only the reflection, the emanation?

A. The Monad is Atma-Buddhi (see LUCIFER, p. 138). Mahat is Kosmic Ideation (see LUCIFER, pp. 56, 57). If you mean Manas, Manas is not the Monad, as you must surely see if you have read the "Gleanings" with any attention (note specially pp. 311 and 410). Certainly our Higher Selves are a Spiritual Hierarchy, but you cannot call the lower quaternary an emanation from them. The building up of this has been very carefully described step by step.

Q. Ought any difference to be made between the Divine Ego and the Monad? May we not say that the Divine Ego is the resultant of the friction of our lives and of our experiences, and that this Ego is the real individual, since the Monad is given us from the universal reservoir and is therefore impersonal?

A. The Ego is the Manas, and as our lives give it experience it is *partly* their resultant; but note that it is an independent entity, existing before incarnation. Do not confuse the Ego with the "Higher Self," which is Buddhi. The Ego *is* the individual, and you rightly say that the Monad is impersonal.

Altruism as Synthesis

The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present*. . . .

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted.

—William Q. Judge

CORRESPONDENCE ON "OCEAN OF THEOSOPHY"

Life and Death

Sir: Will you kindly explain a little more fully what you mean by the following passage in the *Ocean of Theosophy,* p. 36: "So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw if off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning. It has exhausted us; it finally kills the body."

If we are throwing off the life energy during the day, how is it that we are more full of life in the evening than in the morning?

Student

Manchester, England

As said above, our power to throw off the life force accumulated is limited. From this limitation it results that we come to a point when our resistance grows less, just as in the entire life-span a year comes when we begin to go down the hill of life. As it lessens we are drawing near to the hour when the need of sleep will arise. Sleep is that condition of the body needed for procuring the equilibrium between *Jiva* and the body. Equilibrium is about established when we wake, and then the organs begin to resist the further influx of life and to throw off some of what we have taken in. Life constantly presses us just as the electric fluid tries to fill the object placed in the electric field; we cannot resist this pressure every day beyond a certain number of hours, and we fall asleep because Life has disturbed the equilibrium. Resting in sleep, that equilibrium is again established, to be again overcome the next day, or, rather, in the next period of activity. This constant struggle being kept up for years, the bodily organs are not able to stand the wear and tear, and hence the body dies. Thus Life destroys the body. Construe the words "throwing it off" as meaning *resisting it,* and you will dispel the slight confusion arising in a book written so quickly as this one.

Note—This article was first printed by Mr. Judge in the *Path* for April, 1894.

ON KARMA

Sir: 1. On p. 97 of *Ocean* you refer to the treatment of the Red Indians by the Americans, and seem to take for granted that the Indians did not merit such treatment. 2. Again, you say those Indians will be reborn in conquering peoples. If so, would not this process of retaliation go on constantly? 3. Animals seem to suffer and enjoy. If absolute justice rules, how do you account for their case?

E. L.

Ans. 1. I fully agree that if people go on retaliating or hurting each other, evils will never cease and there will be an endless series of hates. But I do not take it for granted that the Indians did not merit in the eye of Karma as a law what they received. But man is not that law. His duty is compassion. The Americans as a higher race should have treated the Indians kindly instead of robbing and murdering them. Inevitably they will on their next rebirth follow out that practice and influence. But if we know Karma as the law, then we must act in the line of compassion and slowly but surely destroy the hate that exists, replacing it by love. We are not conscious agents of Karma. If we assume that position we assume to judge and execute, and may refuse to take up the good Karma of helping another who has offended. It is just the constant retaliation of men educated under such laws as the Mosaic or any like it, which has created a civilization of retaliation, of selfishness, and egotistical individualism. No. 2 is included in this reply. 3. Animals have Karma, or consequence of act, but they have not man's responsibility. While they seem to suffer and enjoy, it is all without any self-consciousness, and hence is less in itself and less lasting in effect. Their Karma is bound up with man, and he is the responsible one and will have to bear the responsibility, although they feel the burden directly. All of the foregoing is, of course, my own opinion.

The debased current use of the word "imagination" must not be permitted to confuse us. The imagination is not a faculty for the creation of illusion; it is the faculty by which alone man apprehends reality.

—HAROLD C. GODDARD

letters • questions • comment

To what extent can a person separate himself from the Karma of action set in motion by a group of people with whom he is associated?

In seeking to understand the mixed moral character of group action, it is necessary to consider the influence exerted by others on our decisions. Seldom if ever do we act alone. Since our thoughts and actions are so intertwined, directly or indirectly, with those of others—affected by their opinions and feelings, or by general influences to which we are open—it becomes almost impossible to tell what is strictly ours and what is not. These influences, however, may vary in quality: family or community influences, for example, sometimes strengthen our best qualities, while customs originating in social wisdom may set necessary limits. Moreover, the long-term effect of any "influence" depends upon the response we make to it.

The question naturally recalls the injunction of Paul (2 Corinthians, 6: 17), "Come out from among them, and be ye separate." What, one might ask, is behind this idea of separation? Why should one wish it? A basis for considering such a recommendation and also a broad view of what may be its result are provided in the article, "Living the Higher Life," in which the writer says:

> Once, in an age and in a country, when and where the household life continues to be ideal, one single wretch commits the first act of transgression by impetuously rushing into the circle of ascetics, or by dying before wholly discharging his duty to his family, the natural result is that both himself, his family, and his nation, become thereby seriously affected. The Akasa becomes affected by the impulse to transgress in this direction; this impulse forces itself gradually (with accumulated interest, redoubled force) upon others; the ignoble example becomes a precedent; other cases of a like nature follow in quick succession. In course of time (just when a sad descending cycle begins, such is the divine intelligence of the law that economizes energies and makes things fit it) the leading of the ideal family life becomes almost impossible and

> very rare; the whole community is thus ruined. Learned and great adepts retire to other spheres (where there then is an ascending cycle) and leave the nation to be swallowed by a cataclysm after ages of degradation and vice.
>
> Let us now reverse this case, and suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, as naturally as in the preceding case, the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

A good example of both separating oneself from the bad tendencies of the time, while identifying with and strengthening the good ones, is found in Socrates, who in the *Apology* gives his reasons for rejecting the opinions and actions of his fellow Athenians, even to the extent of being tried for his life, while in the *Crito* he explains why he will not evade the penalties of Athenian law imposed on him for his behavior. The lives of other great and noble dissenters would provide further illustrations.

Why did ancient teachers withhold from the general public knowledge of certain subjects that are now entirely in the open, such as geography?

A passage in the opening pages (8-9) of Vol. II of *The Secret Doctrine* relates directly to this question. Speaking of the sequence of geological disturbances which sank the continent of Atlantis beneath the sea, H.P.B. wrote:

> The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar* (iii., fol. 10*a*): "These secrets (of land and sea) were divulged *to the men of the secret science,* but not to the geographers."

Various possibilities occur as explanation of this secrecy. Conceivably, knowledge of geography was withheld as a means of deferring the discovery of the New World (America) until the time of Columbus, in harmony with the psycho-moral needs of the Europeans and the maturing Karma of the peoples of the Western hemisphere. We may not be able to understand clearly how all this works out on the moral plane, but the general principle of not presenting ideas which people are still unable to make good use of is known to all teachers as a practical rule. We know

for example that the true history of the great races of the past is carefully veiled in the Puranas of India, and that care is taken by the adepts in revealing nature's secrets. As H.P.B. observes (*S.D.* I, 558):

> Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish —of the *Cains* of the human race—curses more often than blessings.

Continuing in this vein, H.P.B. gives the example of Keely's *Etheric Force* which, if allowed to become part of scientific knowledge, would have brought unparalleled disaster on mankind. "The discovery in its completeness," H.P.B. remarked, "is by several thousand—or shall we say hundred thousand?—years *too premature.*" (I, 563.)

If it be said that knowledge of "geography" seems comparatively innocent in contrast to Keely's force, one might point out that, despite its heroic character, the settlement of the Americas by Europeans was often largely accomplished by the exploits of cruel marauders, as is now widely admitted. Ignorance of geography may have delayed these ugly events until a time when they became inevitable under Karma. In short, ignorance is in some instances a protection rather than a barrier to "progress."

More broadly, the question reveals its philosophic side in reflections on the difference between the esoteric and the exoteric. It seems apparent that neither could exist without the other. The exoteric is what can be understood and practiced by all at a given stage of human development, while the esoteric is the unchanging source of all truth, allowed to reach the race in appropriate form from cycle to cycle, its deeper mysteries being withheld to save them from profanation and distortion during periods of darkness. It might be said as a general principle that the knowledge we need and can actually use is always available to us, if we really want and seek it. There is never a time when it is not appropriate to seek spiritual truths, and to look for the path to inner knowledge which they indicate. But what cannot be well

understood in a given cycle is precocious knowledge, and best left to the future, since, if made available to us now, it would lead only to superstition and the worst kind of psychological oppression.

It should be evident to us that the most important qualification for knowledge is ethical or moral development. Knowledge is power, and therefore belongs by right only to the wise and brotherly among men. So it is not in the least unreasonable that the teachers of mankind should maintain a balance between what they teach and the moral potentialities of mankind. The universal truths about life and man's nature—and the nature of the world about us—are presented by the great ones in whatever terms they can be best understood by humanity. What cannot be well understood belongs rather to the teachings revealed only through initiation, and taught to those who demonstrate their capacity and intention to use it for the welfare of all. The general law governing these educational processes is given in *The Secret Doctrine* on pages 326-27 of Vol. I.

GOLDEN SENTENCES OF DEMOCRITUS

It is Beautiful to impede an unjust man; but if this be not possible, it is beautiful not to act in conjunction with him.

Sin should be abstained from, not through fear, but, for the sake of the becoming.

Many who have not learnt to argue rationally, still live according to reason.

Vehement desires about any one thing render the soul blind with respect to other things.

The equal is beautiful in everything, but excess and defect to me do not appear to be so.

It is the property of a divine intellect to be always intently thinking about the beautiful.

—LUCIFER

on the lookout

Toward Holistic Science

The broad swing toward synthesis in the mood of scientific research, which recently became evident in physics and cosmology—as, for example, in the declaration by Werner Heisenberg that the time has come to abandon the quest for some ultimate particle of matter as the "building block" of the universe, and to look, instead, for Platonic symmetries—is now finding expression among leaders in the life sciences. For the past several years there has been increasing interest among biologists in the levels of intelligence which become apparent in life forms, as demonstrated by books such as *Beyond Reductionism* (1969) edited by A. Koestler and J. R. Smythies, and *Hierarchical Structures* (1969) edited by L. L. Whyte and A. and D. Wilson. A summarizing article, "The Emergence of Ecology as a New Integrative Discipline," by Eugene P. Odum, director of the Institute of Ecology at the University of Georgia, in *Science* for March 25, emphasizes the far-reaching importance of vital interrelationships and interdependencies, and the need to study living things from a holistic point of view.

Recognition of Higher Levels

Professor Odum says:

> Science and technology during the past half century have been so preoccupied with reductionism that supra-individual systems have suffered benign neglect. We are abysmally ignorant of the ecosystems of which we are dependent parts. As a result, today we have only half a science of man.

Speaking of the qualities which become manifest at a higher level of organization, he says that "new properties emerge that were not present or not evident at the next level below." This seems wholly in keeping with the mythic accounts of the levels of "creation" cited from ancient texts by H.P.B. in *The Secret Doctrine.* Prof. Odum continues:

> Whatever the emergent rate, we can conclude that results at any one level aid the study of the next level in a set but never completely explain the phenomena occurring at that higher level, which must itself be studied to complete the picture. The old folk wisdom about "the forest being more than just a collection of trees" is indeed the first working principle for ecology.

"New Integrative Discipline"

The separate disciplines or specialties in science, he suggests, cannot continue in isolation from each other, and the needed reform, now under way, he attributes to the work of the ecologists, who embody "a long overdue recognition of holistic concepts." The study of natural systems could well lead to reforms in agriculture, "since most of our agro-ecosystems lack stability and tend to behave in a boom-bust manner." The thinking and methods of the ecologists are having an effect on education and the practice in other branches of science, which "are striving to climb upward in the hierarchal ladder." Remarking that the "new ecology" is not an "interdiscipline, but a new integrative discipline." Prof. Odum notes that both ecology and economics are terms derived from the same Greek root, and that these fields should be joined to produce a "new economics" that is "more attuned to natural laws and that includes a more equitable valuation of the natural environment."

Brotherhood of Life

In simple terms, the theme of this article, which offers various illustrations of the fruitfulness of the ecological approach, is concern for cooperative work with nature—an application of the idea of brotherhood in relation to all forms of life. Prof. Odum concludes:

> If hierarchal theory is indeed applicable, then the way to deal with large-scale complexity is to search for overriding simplicity. Sometimes, it appears, this turns out to be old-fashioned common sense. As noted, the dichotomy inherent in short and long time spans imposes a major stumbling block in acting on common sense judgment.
>
> In summary, going beyond reductionism to holism is now mandated if science and society are to mesh for mutual benefit. To achieve a truly holistic or ecosystematic approach, not only ecology, but other disciplines in the natural, social, and political sciences as well must emerge to new hitherto unrecognized and unresearched levels of thinking and action.

Focus on "Self"

In *A Sense of the Cosmos* Jacob Needleman spoke of the way in which leaders of the "new religions," while borrowing from the East, seem to be "reformulating and adapting the traditional systems according to the language and atmosphere of modern psychology." He suggests that while on the surface they seem to reject scientific materialism, they "may actually also be a part of the same process by which science itself arose and eventually bred elements that now threaten the life of man on earth." One aspect of this danger has been discussed by writers such as Wendell Berry and Joyce Carol Oates, both of whom have spoken of the egoism and "imprisoning and damning selfhood" which afflicts so much of modern literature and art. Peter Marin offered criticism along the same lines in *Harper's* for October, 1975, applying it to many of the "growth centers" and cults of psychological improvement. These activities, he said, are "the ways in which selfishness and moral blindness now assert themselves in the larger culture as enlightenment and health." The emphasis is always on personal development and achievement, with seldom any concern for the brotherhood of mankind.

More of the Same

A contributor to the June *Harper's,* Sally Helgeson, applies similar criticism to a tendency discerned in present-day universities:

> I am speaking now [she writes] of those classes whose catalogue descriptions typically include such categories of concern as "Who am I?" "How can I achieve optimal self-actualization?" "How best to utilize my creative energies?" I am speaking of classes in which the "sharing" of common experience and the playing of games which are themselves regarded as experiences, provide the only possible structure because there is really nothing to be learned. Of course, the current national obsession with self-growth, self-awareness, self-development, self—well, self, self, self, self, self . . . the gelatinous void of self-ness. . . .
>
> . . . the role that universities have begun to assume in all this, especially as they expand their programs of adult education in response to the dwindling number of undergraduates [is that] the schools are building up programs which will make them attractive to adults with time on their hands. They are becoming part of the leisure industry. . . .

Narcissistic Egoism

> In many of the classes I attended, a common whining note harmonized with the cacophony of generalized gripes against society at large. Perhaps because people understood that the kinds of courses they were taking were supposed to enable them to change, they seemed in need of a shadowy image of authority against which they could struggle to define themselves, and "society," being sufficiently vague and undefined, fell naturally in their way. . . . There would appear to be little reason for optimism in any of this; middle-aged people are wandering around asking "Who am I?" and those whom they have elected to ask are failing to tell them that only narcissistic children believe that *I* exists apart from actions or thoughts or values, that *I* is an authentic creature who can "switch options" whenever the mood strikes. . . . And that *I*, rather than being offered a chance to expand its knowledge or skills in the hope of achieving a measure of mastery over the world, is instead simply exhorted to simply define itself, to stand up and say, *This is who I am.*

Mind Ruled by Matter

One may see here a broad cultural repetition of the law that when *Mahat* or *Manas* is first born by falling into matter, developing self-consciousness, "it becomes Egoism, Selfishness." (*S.D.* II, 639fn.) This is the personal expression of *Ahankara* or "I-amness," as H.P.B. terms it (*S.D.* I, 452), inevitable, one might say, at the outset of a cycle of mental activity, since "Our globe," as *The Secret Doctrine* points out, "is, so far, in its *Kamarupic* state—the astral body of desires of *Ahamkara,* dark Egotism, the progeny of Mahat, on the lower plane." (I, 260.) This triumph of egotism was known in the East as the cycle proceeding under the rule of Indra, and typified in the West by the suppression and binding of Prometheus by Zeus, who stands for *Manas* wedded to *Kama* (II. 419).

Awakening Tendency

Yet the transformed Zeus will one day beget the savior of the ego now in bondage, as the myth of Prometheus declares, and in the present cycle there are various intimations, however vague or abstract, of deeper intentions gradually emerging from the welter of confusion and pretensions of what is called the new humanistic psychology. There are encouragements as well as warnings in the letters addressed by H.P.B. to the American Theosophists, grounded in another aspect of the law of cycles. Involved is a further incarnation of the manasic principle:

For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. (*S.D.* II, 300-301.)

A New Spirit

In the Spring *Journal of Humanistic Psychology,* Frances Vaughan Clark writes about the basic ideas and inspiration of Transpersonal Psychology, stating what amount to the philosophic first principles of this school of psychotherapy. Dr. Clark writes:

One of the underlying assumptions of transpersonal psychotherapy is that each human being has impulses toward spiritual growth, the capacity for growing and learning throughout life, and that this process can be facilitated and enhanced by psychotherapy. . . . The principal focus is on the inner work which leads to self-realization and transcendence, rather than on the solution of particular ego problems. . . . Affirming the validity of transpersonal experience should not be construed as an attempt to impose a specific goal on the process of therapy. The fact that human beings have the capacity for transpersonal experience does not imply that a therapist should attempt to induce it. . . . One of the hazards of attaining transpersonal experiences is the tendency to value them too highly, and to devalue ordinary, everyday life experience by comparison. Although a transpersonal experience may involve a real transformation of the personality, it can also become a trap when sought as an end in itself. When fully integrated, transpersonal awareness is not separate from everyday experience. It is, rather, the expanded appreciation of life itself. . . .

Helping the client to differentiate between the true inner teacher or transpersonal self and the many distracting solicitations of false teachers, both inner and outer, is one of the principal tasks of the therapist. . . .

Three Stages

One sees here a clear trend to the transfer of responsibility from the "therapist" to the individual seeking help. This depersonalization of both philosophy and psychology is all to the good, although the restoration of individual responsibility will by no means be complete until a moral strengthening of society in general shows the way to self-treatment on the basis of philosophic con-

ceptions understood and applied. Yet the general ideas set forth by Dr. Clark are obviously a great advance over the theories of both psychology and therapy of a generation or two ago. She writes in summary:

> Transpersonal therapy is not identified with specific technique, but three distinct stages of therapy are defined. The first stage of identification is concerned with taking responsibility for oneself and owning one's body, emotions, and thoughts. The second stage, paradoxically, is one of disidentification, in which consciousness is differentiated from its contents. The individual learns to disidentify from the ego and self-concepts derived from roles, possessions, activities, and relationships. The third stage is described as self-transcendence, in which concern with self-improvement is replaced by concern with service and the quality of life. The emergence of meaning on a new level of consciousness is characteristic of the third stage.

Against Capital Punishment

In these days when some advocates of capital punishment are attempting to reverse the general trend toward abolishing execution as a state policy, it is heartening to find that the Council of the District of Columbia, which has powers similar to a state legislature for governing the District, has adopted a resolution rejecting the death penalty. According to an article in *Poverty Law Report* for March/April, published in Montgomery, Ala., the Council's resolution concluded with the argument "that the state's execution of people teaches its citizens that homicide is a legitimate and useful mode of resolving human conflict, making it easier then for an individual, in a moment of passion, to justify similar action on his or her part." In connection with this expression of civic intelligence and common sense, the editors drew attention to the view of Thomas Jefferson, who said: "I shall ask for the abolition of the punishment of death, until I have the infallibility of human judgment demonstrated to me."

Shrinking Marble

In "Civilization, the Death of Art and Beauty," Madame Blavatsky wrote: "A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are vandals as great, if not greater than Attila with his savage hordes." Confirmations of this verdict now come every day. In the *Atlantic* for May, Emily Vermeule describes the inroads of modern indus-

trialism on the greatest monuments of the Western world:

> The Parthenon is slowly dissolving in the black and yellow air of Athens, the hard Pentelic marble shrinking like sugar in coffee. . . . The art of the past is unable to compete with the other interests of the modern state, the desire for tourists with hard currencies, for more cars, higher buildings, cheaper fuel, better pay from industries like oil refineries, steelworks, shipyards, and cement. The classic Periclean buildings have gone on the endangered list along with the Coliseum, Venice, Chartres, and Stonehenge. . . . 90 per cent of all Greek industry lies within a ten-mile radius of the Acropolis. The holy city of Eleusis in fact lies fourteen miles away, once a clean and festive walk for the initiates going to the Mysteries of Demeter, but her sacred hill has for years been eaten away by a cement factory.

The Emperor Julian, H.P.B. relates, wept the last time he saw his beloved gods. "Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved . . . prophetic vision of the departing ideals of his age, as also of our own cycle." Now, not only the gods, but their temples of stone are slowly dissolving, unable to withstand the precipitating acids of a civilization which worships the gods of money, industry, and commerce.

Dubious Progress

Some effort is being made, through UNESCO, to restore the temples and protect them from further damage. The *Atlantic* writer remarks, somewhat mournfully, "One cannot expect Greek industry to move or close down for the sake of ancient buildings, but a stricter pollution code could be written, and the government could make a long-term master plan for development." But meanwhile Athens is joined with the sites of heavy industry now occupying Eleusis by " a futuristic strip of oil refineries and steelworks leading in a long ribbon of industry past the tanker port and shipyard at Skaramangas to the oil and cement installations of the Piraeus harbor, where paint is eaten off cars in a few months."

In *The City of Man* (University of Puerto Rico), Leopold Kohr describes a lovely Greek temple, pictured with sheep grazing in the background. "This sheep economy," he said, "supported the construction of these temples." But now that Greece is a part of the Common Market, he added, and is favored with lavish American aid, "the temple is in ruins." The *Atlantic* contributor speaks

of the "inevitable" conflict between art and economy, but there was no such conflict in ancient times.

Scholars on Nirvana

In the October 1976 issue of *Mahabodhi,* a monthly Buddhist journal founded by Dharmapala in 1892, published in Calcutta, Sri V.V.S. Saibaba summarizes an early scripture (*Sutta Nipata*) concerning Nirvana:

> The doctrine of Nirvana as taught by Lord Buddha in Sutta Nipata lies in the middle way between the two extremes of "Utter Annihilationism" and "Eternalism," and that is why, in order to avoid the misconceptions, the whole Pali canon in general, the "Sutta Nipata" in particular, made use of both expressions. Both the positive and negative descriptions are only conventional in expression and suggestive and evocative in meaning, but not descriptive in a strict sense. While the supramundane and non-conceptual character of Nirvana is suggested by negative descriptions, the positive expressions of it serve only in checking those who incline towards a nihilistic standpoint, but should not be taken as mundane realities.

The writer then lists the nineteenth- and twentieth-century Orientalists who have stressed the "immortalist" meaning of Nirvana, in contrast to several others who have insisted that Nirvana is nothing but the annihilation of all feelings, dispositions, cravings. He quotes a present-day scholar, Kasinath Upadyhaya, who points to the need for both interpretations: whereas the negative descriptions help us to eliminate all that is "inapplicable to and incommensurate with Nibbana," the positivistic definitions intend to emphasize Nirvana as a "definite goal capable of attainment, and . . . truly desirable."

Sectarian Differences

Why else would the Buddha, in *Mahamangala Sutta,* have called Nirvana "Immortal peace"? Sri Saibaba concludes that passages on Nirvana in *Sutta Nipata* "show the true metaphysique of Buddha, which has a strong logical, ethical, and metaphysical basis." He also says:

> The true nature of Nirvana can be grasped only when one transcends logical argumentation, philosophy, and non-philosophy. The truth of Trans-rational character of Nirvana can be understood when one directly experiences it. As Dr. Kasinath Upadhyaya rightly observes: "Nibbana in itself is a strictly inexpressible or incommunicable supramundane state of reality

which one can only realise directly and personally."

In view of the present revival and spread of Buddhism, especially in the United States, this contemporary comment on the meaning of Nirvana may prove of value. In *The Key to Theosophy* (p. 80), H.P.B. remarks that of the two Buddhist sects in Ceylon, one "believes death to be the absolute annihilation of individuality and personality, and the other explains Nirvana, as we Theosophists do."

The Theosophic Teaching

She gives the Theosophical explanation briefly in the first volume of *The Secret Doctrine* (265-66), saying that in Paranirvana all are reduced to their original principle, being absorbed or "merged in Brahma." And this, she says, is no "dreamless sleep," as analogy might suggest—

> but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality,* if any be left behind—lost, because reabsorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

Life of Service

In the Preface to the second volume of *Isis Unveiled,* speaking with the highest praise of certain philanthropists of the last century, H.P.B. named among them the Baroness Angela Burdett-Coutts, as a Christian who ennobled Christianity and was better than her creed. For this reason it may be of interest to give a portion of the biographical article about her in a recent edition of the *Encyclopædia Britannica.* She was born in 1814 and spent her long life of ninety-two years in the service of the needs of others. Besides her work in charities and relief, she helped to establish industries, markets, and housing enterprises, and was regarded as an able businesswoman. The *Britannica* says:

> She carefully avoided taking any side in party politics, but she was actively interested in phases of Imperial extension which were calculated to improve the condition of the black races, as in Africa, or the education and relief of the poor or suffering in any part of the world. . . . Among her many educational endowments may be specified the St. Stephens Institute . . . ; she started sewing schools in Spitalsfields when the silk trade began to fail; helped to found the shoe-black brigade; and placed hundreds of destitute boys in training-ships for the navy and merchant service. . . .

"Most Remarkable Woman"

> She supported various schemes of emigration to the colonies. In Ireland she helped to promote the fishing industry by starting schools and providing boats. She sought to relieve distress in congested districts of western Ireland by establishing peasant industries. She helped to form the Society for the Prevention of Cruelty to Children, and was a keen supporter of the ragged school union. She was also associated with Louisa Twining and Florence Nightingale; and in 1877-78 raised the Turkish compassionate fund for the starving peasantry and fugitives in the Russo-Turkish War (for which she obtained the order of the Medjidieh, a solitary case of its conferment on a woman). She was the friend of many famous men and women of her time, in art, literature, and science, of Charles Dickens, of Faraday, among many others. Dickens often acted as her almoner. In short, her position in England for half a century may be summed up in words attributed to King Edward VII, "after my mother Queen Victoria) the most remarkable woman in the kingdom."

How H.P.B. regarded those who give their hearts to such undertakings is shown in her remarks concerning similar persons in "Let Every Man Prove his own Work," and in what she says of Peter Cooper (founder of Cooper Union in New York) in *Isis* (II, 549), whom she described as "one of the noblest *practical* Christians of the age."

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